

THE NAME
ALTAR,

OR

ΘΥΣΙΑΣΤΗΡΙΟΝ,

anciently given to the

HOLY TABLE.

A Common-place, or Theologicall
Discourse, in a Colledge Chappell,
more than two yeares since.

BY

JOSEPH MEDE B. D. and Fellow
of *Christs Colledge in Cambridge.*



L O N D O N,

Printed by M.F. for JOHN CLARK, and are to
be sold at his Shop under St *Peters* Church in Cornhill.

M D C XXXV II.

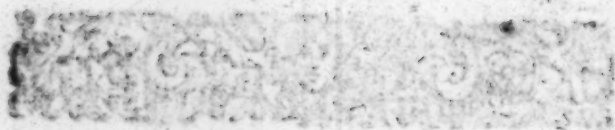
THE NAME
A L T A R

OR
CATHEDRAL

anciently given to the
HOLY TABLE

A Commentary, or Theological
Discourse, in a College Chapel,
written by the Rev. Mr. [Name]

Joseph [Name] B. D. and Fellow
of Christ Church in Oxford



Printed by M. R. [Name] CLARK, and sold to
be sold at the [Name] of [Name] in [Name].
ON THE TABLE



GENTLE READER,



Long Preface would not become a Treatise of so small a bulk. Onely therefore, in a word or two, thou art desired to take notice, that this Discourse was a private Exercise, delivered in a Colledge Chappel, above two full years since, and so before the present controversie about that subject, whereof it treats, was commenced by any publick writing: and therefore not to be suspected to ayme at, or to have relation to

any mans opinion or person since interested therein.

That it was never intended for the publick view, but, as thou mayst easily perceive by the forme it still carries unaltered, fitted properly to that private Auditory and time, wherein it was uttered. But when, by occasion of the late polemicks, it was copied out, to communicate to some friends, for their better resolution in the controverted point: it chanced to fall into the hands of some, who so wel liked it, as that they thought, the time of its composure especially considered, (which by way of caution was then prefixed in the front) it would, being made publick, conduce to peace, and settling of mens minds and judgments in this question.

The hope of so desireable a good
pre-

prevailed with the Author (otherwise
the most unwilling of any man to come
abroad) to permit it to the Presse. For
whom would it not grieve to see, that
the very NAME of That, the approach
whereunto, was wont, and still should,
dissolve all differences, should now be-
come the occasion of so much quarrell?

Matth. 5.

Thus much I thought good to admo-
nish thee: and so hoping thou wilt make
a favourable and candide construction
of what is presented unto thee, with no
ill meaning (I dare assure thee) I bid
thee Farewell.

Perlegi eruditum hunc *Tractatum*, cui *Titulus* est [The Name ALTAR, or ΘΥΣΙΑΣΤΗΡΙΟΝ, anciently given to the HOLY TABLE] in quo nihil reperio sane doctrinae, aut bonis moribus contrarium, quo minus cum utilitate publica imprimatur, ita tamen, ut si non intra tres menses proxime sequentes typis mandetur, haec licentia sit omnino irrita.

Ex ædibus Lambethanis 17. Calen.
Junii, 1637.

R^{mo} in Chr^o Patri, &
D^{no} D. Arch. Cant.
Sacellanus Domest.
GUIL. BRAY.



Of the Name *ALTAR*,

OR

ΘΥΣΙΑΣΤΗΡΙΟΝ,

anciently given to the
HOLY TABLE.



A Chappell Common-place. An. 1635.

SECTION I.



HAVING made so long
a Tractation about the
Eucharist or Christian
sacrifice, I hold it not un-
fit, before I passe to ano-
ther Theme, to speake
somewhat of the seate or raised fabricke
whereon this holy mysteric hath beene ce-
B lebrated;

Sect. 1.

lebrated; as an appendix to my former discourses thereof: And the rather, because some questions and scruples are moved thereabout. And though others commonly pronounce of these things according to vulgar opinion and hear-say, without further search and enquiry; yet it becomes not us, who live in the Schools of the Prophets, to doe so; but to give our verdict, when we doe give it, out of judgement and due examination.

To come then to the matter; The seat or raised fabrick, appointed for the setting and celebration of this holy mysterie, was **THE HOLY TABLE OR ALTAR**: for by both these names hath that sacred *Biere* (as I may call it) of the body and bloud of Christ bin ever promiscuously and indifferently called in the Church. Of the name **TABLE** there is no question; it is granted by all: But concerning the name **ΘΥΣΙΑΣΤΗΡΙΟΝ OR ALTAR**, many will not beleieve it. Let us therefore see, what may be alledged for the antiquity of the use of it, as well as of that of **TABLE**. And take notice,

notice, that I speake not here, either of the matter or form (wherewith men are wont to entangle this question) but of the *name* and *notion* onely, whatsoever the forme or matter were.

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I will begin with *Tertullian*, the most ancient of the Latine Fathers now extant; who flourished about 100. yeares after the death of St *Iohn* the Evangelist, and 200. after the birth of Christ. Hee in his booke *De Oratione*, in fine, reprehending their scrupulosity, who thought it not so lawfull to partake the Eucharist upon their *station* or weekly fast-dayes, lest their fast thereby should be dissolved, expresses himselfe after this manner:

Tertullian
An. 200.

See also c. 10.

“*Similiter de stationum diebus, (saith he) non putant plerique sacrificiorum orationibus interueniendum, quòd statio solvenda sit accepto corpore Domini. Ergo devotum Deo obsequium Eucharistia resolvit, an magis Deo obligat? Nonne sollemnior erit statio tua, si & ad ARAM Dei steteris? Accepto corpore Domini & re. servato, utrumque saluum est, & participatio sacrificii, & executio officii.*”

Sect. 1.

2

Againe, in his *De Exhortatione castitatis*, c. 10. endeavouring to prove (though erroneously) that a soule conscious of the act of the mariage bed, could not be fit for the duties of prayer and devotion, he speaks “thus; *Si spiritus reus apud se sit, & conscientia erubescit, quomodo audebit orationem dicere ad Altare?*”

These two places shew, that in *Tertullian*s time, as the name *sacrifice* was used for the Eucharist; so was that of ALTAR for the HOLY TABLE: Besides that, the prayers of the Church used there to be offered up unto God.

Cyprian
An. 250.

Within 50. yeares after *Tertullian* lived *S^t Cyprian*, B^p of the same Church, where *Tertullian* was Presbyter: To whom this language was so familiar, that I have observed it ten times at least in his Epistles onely: but whether he ever useth the name TABLE, I know not. I will recite onely 5. or 6. of the most pregnant and evident places, and not easie to be eluded.

And first, that in his XLII. Epist. or 2. *Ad Cornelium*; where, to shew, that he favoured

voured his part against *Novatianus*, at the beginning, though he was not fully informed then of the lawfulness of his election; he relates, That, having read his letters in the Church assembly, he refused to publish those Libellous criminations against him, which *Novatianus* had sent by his messengers to be there read. *Honoris* (saith hee) "*communis memores, & gravitatis sacerdotalis ac sanctitatis respectum tenentes, ea quæ ex diverso in librum ad nos transmissum congesta fuerant, acerbationibus criminosis, respuimus; considerantes pariter & ponderantes, quod in tanto fratrum, religiosoque conventu, confidentibus Dei sacerdotibus, & ALTARI POSITO, nec legi debeant, nec audiri?*" Tis a description, or periphrasis of an Ecclesiasticall assembly, or, as he calls it, *religiosus conventus*.

Likewise in his LV. Epist. where declaiming against some lapsed Christians, who in time of persecution having sacrificed unto Idols, were yet so proud and insolent, as to endeavour by threats and violence to be received again into the Church, without undergoing publique penance,

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* *Confessus* here
notes the place,
as in Greek
Συνιδεορ.

3

and the satisfaction accustomed; he speaks on this manner: If such insolency as this be tolerated, and those who sacrifice unto Idols, once come to be received againe into the Church, without due satisfaction; *Quid*
“supereſt, quàm ut Eccleſia Capitolio cedat; &
“recedentibus ſacerdotibus, ac Domini noſtri
“ALTARE removentibus, in Cleri noſtri ſa-
“crum venerandumque CONſEſſum (i.e.*
“in Presbyterium, ſeu ὁ ἄρχιεπίσκοπος) ſimula-
“bra atque Idola cum ARIS ſuis tranſeant?

Again, in his LXIV. Ep. againſt one *Fortunatianus* a Biſhop, who having laſed in the time of perſecution, would nevertheleſſe returne to the office of a Biſhop, hee
“hath theſe words: Cum debeat ſatisfacere
“& ad Dominum exorandum diebus ac nocti-
“bus, lacrymis & orationibus & precibus in-
“cumbere; audeſt ſibi adhuc ſacerdotium, quod
“prodidit, vindicare, quaſi poſt ARAS Diaboli
“accedere ad ALTARE Dei fas ſit. And in
“the ſame Ep. Ne tales ad ALTARIS impia-
“menta & contagia fratrum denovo redeant, om-
“nibus viribus excubandum eſt. In theſe two
 laſt places note, 1. The name ALTAR uſed
 for

for the HOLY TABLE. 2. That those Fathers, when they would distinguish between the ALTAR of the true God, and the ALTARS of Idols, doe usually call the one ARA, and the other ALTARE; of which more hereafter.

Scct. 1.

A fourth testimony is to be found in his LXX. Epist. ad Ianuar. & ceteros, where to prove that Heretikes cannot give true Baptisme, he reasons thus; Porro autem (saith he) Eucharistia, & unde Baptizati unguuntur, oleum, in ALTARI sanctificatur. Sanctificare autem non potuit olei creaturam, qui nec ALTARE habuit nec Ecclesiam. Unde nec unctio spiritalis apud Hereticos potest esse, quando constat, oleum sanctificari, & Eucharistiam fieri apud illos omnino non posse.

4

A fift testimonie of this use of speech we may have in his LXIII. Epist. Ad Caciliū, where he saith, Sed & per Salomonem Spiritus sanctus typum Domini sacrificii antemonstrat, immolatae hostiae, & panis & vini, sed & ALTARIS, & Apostolorum faciens mentionem. Sapientia, inquit, edificavit sibi domum, & subdidit columnas septem, mactavit

5

SECT. I.

“*maetavit suas hostias, miscuit in cratera vi-*
 “*num suum, & paravit mensam suam, & misit*
 “*servos suos, convocans cum excelsa prædicati-*
 “*one ad crateram, dicens, &c.*

6

A like passage whereto is to be found
 also in his *Testimoniorum adversus Iudæos*,
 “*Lib. 2. c. 2. Quod sapientia Dei Christus, &*
 “*de Sacramento incarnationis ejus, & passionis*
 “*& calicis, & ALTARIS, & Apostolorum qui*
 “*missi prædicaverunt [Testimonium extat]*
 “*apud Salomonem in paræmiis: Sapientia ædi-*
 “*ficavit sibi domum, & subdidit columnas sep-*
 “*tem, maetavit hostias suas, miscuit in cratera*
 “*vinum suum, & paravit suam mensam, &c.*

By which two passages it appears, that
 the name *Altar* was so familiarly and ordi-
 narily used of the *Holy Table* in his time,
 that he interprets Solomons * *Mensa* by that
 name, *tanquam per notius*, as by the better
 knowne. Otherwise what need he have
 expounded Solomons *mensa* by *Altare Christi*?
Mensa Christi would have served the turne.
 I have deduced these testimonies of Cyprian
 the more at large, because of those objecti-
 ons wont to be alledged out of *Arnobius* to
 the

* As *Athanasius*
 likewise doth
Disput. cont. Ar-
rium in Con.
Nic. p. 90. To 1.
την αὐτὴν, τὸ τῆς
ἐκ (inquit) τῆς
αὐτῆς οὐσίας
ἐκείνης, ἢ τῆς αὐτῆς
οὐσίας ἐκείνης, ἢ
αὐτῆς οὐσίας

the contrary, who notwithstanding lived 50. yeares after him. And out of *Lactantius*, who being Tutor to *Constantines* son *Crispus*, was yonger than he.

Sect. 1.

Not long after *Cyprian*, about the yeare 260. lived *Zenoveronensis*, as appeares by himself in his book *De Continentiâ*. *Casaubon* calls him *Scriptor vetustissimus & elegantissimus*. This Author in the 9. of his Paschal Sermons *Ad Neophytos, Invitatione ad Fontem tertia*, sayes of the Church, then a child-bearing mother unto God of many sons by Baptisme, that shee brought forth farre cleaner children, than a naturall Mother useth to doe, being her selfe *non fatidis cunis, sed suave redolentibus SACRI ALTARIS feliciter enutrita cancellis*. Here it is not onely ALTARE, but ALTARIS cancelli, the septs whereby it was separated from the rest of the Church, or place of sacred assembly.

Zenoveronensis Au.
260.

And for the dayes of *Constantine* (whose raigne began some 50. yeares after) *Eusebius* hath left us a copy of a panegyrick Oration made at the dedication of a sumptuous and

Euseb.

Sect. 1.

1

magnificent Church at Tyre: the structure & garnishing whereof the Panegyrist describing at large, and amongst the rest, the seats erected in the *Sacrarium* or Quire, for the honour (as he speaks) τῷ πρεσβυτερίῳ, of the Prelacy, and Priestly Order, he adds,
 “Καὶ ὁ ἅγιος ἄγιον ΘΥΣΙΑΣΤΗΡΙΟΝ ἐν μέσῳ θεῶν, & sacrosancto ALTARI in medio collocato; ista rursus, [ὡς ἀν’ ἐν πῶς πολλοῖς ἄλλατα]
 “ut à multitudinis accessu prohiberentur, τοῖς ἀπὸ ξύλων διεσπασμένοις διὰ τούτοις, reticulati operis cancellis ex ligno fabricatis circumdedit,
 “adeò ad summum solertis artificii elaboratis,
 “ut mirabile intuentibus præbeat spectaculum.
 “Loehere againe, ALTARE, and cancelli ejus.

2

But the same *Eusebius* in his booke *De laudibus Constantini*, *versus finem*, hath a more full passage, and which shewes this language to have beene at that time common and usuall. For there, magnifying and setting forth the stupendious and unparalleled power of Christ our Lord and Saviour, testified abundantly by that wonderfull & never before exemplified change, which he had

had then wrought in the world ; amongst
 “ other instances he hath this passage ; *Quis*
 “ *alius, solo Servatore nostro excepto, cœpulonibus*
 “ *suis incruenta & rationalia sacrificia precibus*
 “ *& arcanâ Θεολογία peragenda, tradidit ? Quo-*
 “ *rum causâ tum ALTARIA in toto terrarum or-*
 “ *be constituta sunt, tum Ecclesiarum dedicatio-*
 “ *nes factæ : soli que omnium moderatori Deo, di-*
 “ *vina sacrificiorum, sola mente & ratione obe-*
 “ *undorum, ministeria ab omnibus gentibus ex-*
 “ *bibita ; sacrificia verò sanguine, cruore, &*
 “ *fumo peragi solita — vi quadam occulta & in-*
 “ *visibili, deleta & extincta sunt. Loe here*
 “ *ALTARIA in toto terrarum orbe constituta,*
 “ for the offering of the Christian sacri-
 “ fice.

Gr.
 ἐπὶ τῇ καθ' ὅλης
 οὐμανότητι αὐτοῦ
 πῶς οὐ παρὰ
 συνέσει Ἐκκλησιᾶς
 αὐτῆς ἀρὰ προ-
 ματα.

VWhere I thought not good to omit, that
 what *Eusebius* speaks here of the world in
 generall, *S^c Chrysostome* affirms in particular
 “ of our British Ilands ; καὶ γὰρ (saith he) αἱ
 “ Βρετανικαὶ νῆσοι, αἱ τῇ θαλάττης ἐκτὸς κείμεναι τῶ-
 “ της, ἐν αὐτῇ ἵσταντῶ Ὠκεανῷ τῇ δυνάμει τῆς
 “ ῥήματος ἡσθόντο, ἐν γὰρ καὶ ἔχει Ἐκκλησίαι καὶ ΘΥ-
 “ ΣΙΑΣΤΗΡΙΑ πεπηγασιν. *The British*
 “ *Ilands, which lie out of this sea, and are in*

In Demonadv.
 Judæis & Gent.
 Ὅτι διὰ τὸ
 χεῖρος. Edit.
 Savil. Tom. 6.
 p. 635.

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"the Ocean it selfe, have felt the power of the
 "Word: for even there also Churches and A L-
 "TARS are erected.



SECTION II.

BUT will some say, Tis true indeed, that from 200. years after Christ, and forward, the name of ALTAR was much frequented, but before that time it cannot be shewed to have bin used by the testimony of any Authentique writer; and therefore nothing so ancient as that of TABLE. So some of ours affirme indeed; but they will be tryed by no other Authors, and records of those times, than such onely as themselves hold for genuine, as *Iustin Martyr*, *Theophilus Antiochennus*, *Ireneus*, or it may be another small Tractator or two (with whom this name is not found.) Of whom the works of the two principall, *Iustin* and *Iren.* the most likely to have enformed us, are neer the one half perished.

But

But before I make further answer to this exception, I would know, to what end it is made, and what advantage the Authors thereof doe hope to gaine by it. For the reason, I think why the name ALTAR is so much scrupled at, is, because it is thought to imply *sacrifice*. But *Iustin Martyr* and *Irenaeus* are well enough knowne, to call the Eucharist both an *oblation* and *sacrifice*: yea the latter to dwell upon that Theme. What gaine is there then, that the name ALTAR is not to be found in those works of theirs, which remaine, if that of *oblation* and *sacrifice* (for which the name of ALTAR is disliked) be? Besides, what likelihood, that those who conceived of the Eucharist under the notion of a Sacrifice, should not call the place thereof, as well as their Successors did, ΘΥΣΙΑΣΤΗΡΙΟΝ?

Secondly, I would know of the Authors & users of this exception, whether in those Writers and Fathers before the 200. yeare after Christ, wth they acknowledged for genuine, the name of TABLE be to be found, or not, given to that, whereon the holy

Sect. 2.

Eucharist was celebrated. If it be not, then this exception of 200. yeares after Christ, (which yet is but 100. after the Apostles) makes no more against the one, than the other, if neither be to be found in the works extant of the Fathers, which then lived. For by this it will appear, they had no occasion to mention this sacred BOARD either by one name or other in those works of theirs which are left unto us. Now for my part, though I have with diligence sought to informe my selfe herein, yet hitherto it hath never been my hap to finde the Name of TABLE in any of them more than of ALTAR. I have enquired of others, and yet they have not shewed it mee. And therefore till I see it, I will beleieve it cannot be shewne.

But perhaps you will say, What matters it, whether the Fathers, we speake of, have it, or not, if the Scripture hath? For doth
 “not Saint Paul say, *You cannot be partakers*
 “*of the Table of the Lord, and of the Table of*
 “*Devils?* Tis true. There is this only place to be alledged to that purpose: I know no other.

other. And yet this too, if the judgement of some of our owne Expositors be taken, is not sufficient to prove it neither. For *Table* here might signifie, not the instrument or seat, but the *Epulum*, or meat it self; it being the use of all Languages (I am sure of those learned ones) to expresse dyet by *Table*; yea whether it be set thereon, or not. And the matter of the Apostles discourse seemes to require this sense: For he speaks of *Idolothyta*, or *meats sacrificed to Idols*. And not to be out-vyed with Antiquity, I could likewise (as some doe) parallel this place for **T A B L E**, with another, of a much like nature, for the name **A L T A R**; namely, that *Heb. 13.* where the Apostle saith, *Wee* (i.e. wee Christians) *have an ALTAR, whereof they have no right to eat which serve at the Tabernacle.* I know what you would be ready to except; namely, That by the **ALTAR** here named, is meant Christ, which I for my owne part should willingly admit, so it be understood with this caution; Christ as he is to be eaten in the Eucharist For the Apostle speaks here of an **ALTAR** to be eaten of;

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of; which is not the material instrument, or seat, but the sacrifice used thereon. Thus if these two places capable of, if not requiring, the like interpretation, be set the one against the other, we have not all this while found one jot more for the Antiquity of the name TABLE than of ALTAR.

*Canones
Apost.*

But now to answer more directly to the Question, Whether the name of ALTAR were used in the Church before 200. years after Christ or not? I answer, It was. For proove whereof, why may I not alledge the *Canons* called the *Apostles*? Which though the *Apostles* compiled not, yet are more ancient (at least many of them) than 200 years after Christ, being not improbably to be thought to have been the *Codex Canonum*, whereby the Church in those first ages (especially of the Orient) was ordered and governed. And in Questions of use and custome (such as this is) not genuineness of Titles onely, but whatsoever Antiquity, though masked under a wrong and untrue name, may be admitted, I think, to give evidence according to the age thereof. Besides,
if

If it be credible, that the Apostles, or those to whom they committed the Churches, Apostolicall men, might leave unto the Church some rules of Order & Discipline, besides those mentioned in Scripture, (and whence otherwise should those Catholique and generally received traditions of the Church be derived?) why may not some of these, which beare that name, be of that number? And if any be, then none more likely than those which are first in order: namely, because collections of this nature are wont in proceſſe of time like snow-balls to receive increase by new additions ever and anon put unto them, and yet notwithstanding continue still the name & Title of their first Authors; though sometimes not the one halfe of the contents will be owned by them. Upon which supposition wee have, for the resolving of the present question, as much advantage as can be; considering, that the Canon wee are to alledge, is the second, or at the most (according as some others divide them) but the third in order from the beginning; and

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so (howsoever the collection hath in time beene encreased) one of the first and most ancient of them Let us therefore hear how it speaks:

“CANON APOST. II. Si quis Episcopus
 “aut Presbyter præter Domini de sacrificio or-
 “dinationem [.i. præter panem & vinum]
 “alia quædam [ἐπι τὸ ΘΥΣΙΑΣΤΗΡΙΟΝ]
 “ad ALTARE attulerit, sive mel, sive lac, sive
 “vini loco liceram studiosè confectam, vel aves,
 “vel animalia quævis (præter ordinationem)
 “deponatur. Præter *nova farræ, aut Vvam
 tempore opportuno, non licitum esto aliud quid ad
 ALTARE (quàm oleum ad luminare, & incensum)
 tempore sanctæ Oblationis offerre.

* Gr. χείρ
 tritici granafri-
 cta aut tosta. La-
 tini Graneas di-
 xere. De significa-
 tione ἄρτος χείρων
 vid. LXX. Lev.
 2. 14, 16. Et ca.
 23, 14. Casaub.
 in Athenæum
 lib. 14. 16. Male
 hic Balsamon et
 alii, Legumina.
 Confer. Can.
 Syn Carthag.
 que habet, ἢ
 ἀποσάρκων καὶ
 σίτη.

Here the name ΘΥΣΙΑΣΤΗΡΙΟΝ OR
 ALTAR is twice used for the HOLY TABLE.
 The latter part of the Canon the Greek
 hath thus: πλὴν νεῶν χείρων, ἢ σαφυλῆς τῷ χειρῶ
 τῷ δέοντι, μὴ ἔξον ἕτω προσάγεσθαι πᾶν ἕτερον πρὸς
 τὸ Θυσιαστήριον, ἢ ἔλαον εἰς τὴν λυχνίαν ἢ θυμιά-
 μα, τῷ χειρῶ τῷ ἁγίῳ προσπορεύσθαι. Where con-
 sider, whether it might not be read, ἢ ἔλαον
 ἢ θυμιάμα, that is, sive oleum ad luminare, sive
 incensum: implying, that at another time
 they

they might be offered there, but not *tempore sanctæ Oblationis*, at the time of the holy Eucharist. For the better judgement whereof, and of the right meaning of the Canon (because the readings, distinction, and translations somewhat vary) take also a Canon of the Councell of *Carthage* under *Aurelius* (*Anno 397.*) very like unto it, and made undoubtedly in imitation thereof.

“SYN. CARTH. CAN. APUD BAL-
 “SAM. XL. *Non licere præter panem &*
 “*vinum aqua mixtum, quidquam in sanctis my-*
 “*steriis offerre. Ut nihil amplius, quàm Corpus*
 “*& Sanguis Domini offeratur, quemadmodum*
 “*Dominus ipse tradidit, hoc est, Panis & vi-*
 “*num aqua mixtum. Primitiæ autem, sive mel,*
 “*sive lac, offerantur, ut moris est, uno die consue-*
 “*to, ad Infantium mysterium (puta in Baptis-*
 “*mo.) Etsi enim maximè ad ALTARE offe-*
 “*rantur, propriam tamen suam babeant benedi-*
 “*ctionem. Nihil autem amplius in primitiis*
 “*[nimirum ad Altare, in sanctisysteriis]*
 “*offeratur quàm ex Vitis & frumento. Which*
 onely were permitted to be offered at the
 time of the Eucharist (as may seeme) be-
 D 2 cause

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cause *Bread and Wine* are made of them.

*Ignatius Ep.
Antioch.*

But I will not set my rest upon a Pseud-epigraphall Testimony, but alledge a witnesse past exception, and for antiquity beyond them all. And that is, that holy and blessed Martyr *Ignatius*, Bishop of that City, where the name of Christians was first given to the Disciples of Christ; who lived and saw the latter end of the Apostles times. This blessed Martyr in those Epistles of his (which none that are learned or judicious now make question of) thrice useth the name ΘΥΣΙΑΣΤΗΡΙΟΝ or ALTAR for the Lords TABLE, in his Epistles *Ad Philadelphenses; Trallenses, & Ephesios*. In the first whereof *Ad Philadelph.* he speaks thus:

I
 “ Scribo ad vos, moneoque ut una fide, una
 “ prædicatione, una Eucharistia utamini: una
 “ enim est caro Domini nostri Iesu Christi, unus
 “ illius sanguis, qui pro nobis effusus est, unus
 “ item panis omnibus confractus: & unus CA-
 “ LIX, qui omnibus distributus est; unum AL-
 “ TARE omni Ecclesiæ, & unus Episcopus cum
 “ Presbyterio, & Diaconis conservis meis. In
 this place * *Vedelius* expressly acknowled-
 geth

* P. 236. Exer.
6. in Epist. Ad
Ephesios.

geth the name ALTAR to be used by *Ignatius* for the Holy TABLE (though other wise he be no friend to that name) because he knew not how to elude it. I thought good therefore to put it in the head of the file, to leade on the rest which follow. Whereof

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That *Ad Ephesios* shall have the next place; where exhorting them to be subject, and at unity with their Bishop and Presbyterie, hee enforceth it thus; *Nemo erret,*
 “ (saith he) *nisi quis intra ALTARE sit* [Gr.
 “ *ὅτι οὗτος τὸ ὁμολογιαστὴριον*] *privatur*
 “ *pane Dei. Si enim unius aut alterius precatio*
 “ *tantarum virium sit, ut Christum inter illos*
 “ *statuat, quantò plus Episcopi & totius Eccle-*
 “ *sie oratio consona ad Deum ascendens* (for this
 “ used to be presented at the *Altar*) *exorabit,*
 “ *ut omnia quæ petiverint in Christo, dentur ipsis?*
 As if he had said, Be not deceived, but take notice, that as every one who is not at peace with his brother, is excluded from the *Altar*, [Mat. 5.] so much more, he that through disobedience, is in schisme & discord with his Bishop and spirituall Fathers, is exclu-

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ded thence; that is, hath no right to offer his gift thereat; and consequently is deprived of the Bread of God (the holy Eucharist) and of the benefit of those precious and efficacious prayers therewith offered up to God by the Bishop and Priestly Order, in the name of the whole Church. VVhich, how great a benefit it is, may appear by this, That if the prayer of one or two be of that efficacie, as to place Christ in the midst of them; how much more shall the united prayer of the Bishop, & the whole Church be of force to prevaile with the Divine Majesty, to grant them all they shall ask in "Christ's name? It followes, *Quisquis igitur ab his separatur, neque concurrit cum* βελῆ
γυστῶν, & Ecclesia primogenitorum conscripto-
rum in cælis, Lupus est sub ovina pelle faciem
mentiens mansuetam: That is, An Infidell in a Christians coat. VVhere by βελῆ γυστῶν, *Con-*
cilium or *Senatus sacrificiorum*, hee understands the Bishop and his Clergie, who are *Senatus rei Divine*, or *sacris faciundis*. Therefore *Vedelius*, who will needs here, without reason or copy, in stead of βελῆ γυστῶν reade

βελῆ

ῥαλλῖ ὁστῶν (the better to make way for his conceit, that the body of the Church in generall should be the *Altar Ignatius* here speaks of) did but correct the *Magnificat*, and pervert *Ignatius* his meaning, which he understood not. For that this which I have said, is the meaning of *Ignatius* in this place, appeares more plainly by the third testimony I am now to alledge of his, *viz.*

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“*Ex Epist. Ad TRALLENSES ante med.*
 “*Reveremini (inquit) Episcopum vestrum si-*
 “*cut Christum, quemadmodum beati nobis prae-*
 “*ceperunt Apostoli. Qui intra ALTARE est,*
 “*mundus est; quare & obtemperat Episcopo &*
 “*Presbyteris. Qui verò extra est, hic est qui*
 “*sine Episcopo, Presbyteris & Diaconis quippi-*
 “*am agit, & talis inquinatam habet conscienti-*
 “*am, & Infideli deterior est. .i. He is a wolfe*
 in a sheeps skin, as he said in the other Epistle. The places are twins, and the one is a glosse unto the other.

Now, by warrant of these testimonies, I think I may safely conclude, that the use of the name ΘΥΣΙΑΣΤΗΡΙΟΝ OR ALTAR (for ought that any hitherto hath shewed

to

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to the contrary) is no lesse ancient in Christianity, than that of *ἱεὺς τῆς ἀρχῆς*, of the Holy TABLE or TABLE of the Lord. And that both have been promiscuously used from the Apostles times.

Nor is it any marvaile it should be so, for these names are of an equivalent notion, and signifie one and the self same thing. For what is an *Altar*, but of those kind of things we call *Tables*? what *Genus* else can we referre it to? The difference is, That an *Altar* notes not a common, but an *Holy Table*, a *Table* for an *Holy Feast*, such as I have heretofore shewed a Sacrifice to be, *Epulum ex oblatis*, or a Feast of an Oblation made unto God. That is, there is no more difference between a *Table* & an *Altar*, than between another cup and a Chalice. An *Altar* is not every *Table*, or a *Table* for a common feast, but an *Holy Table*, and an *Holy Table* is an *Altar*. The difference is not (as many suppose) either in the matter, as of wood or stone: For an *Altar* may be of wood (as both the golden *Altar*, and that of burnt offering were in the Tabernacle, namely of Shittim

Shittim wood) and a *Table* may be of stone; nor in the posture or manner of standing, whether in the middle, or against a wall; (for the *Altar* of burnt offering stood in the midst of the Priests court, and the *Altar* of Incense up, against the vail) but this is the true difference, that a *Table* is a common Name, and an *Altar* is an *Holy Table*. This *Holy Altar* (saith Gregory Nyssene, *Sermone de Baptismo*) whereat we stand, is by nature a common stone, nothing differing from other stones — but being consecrated to the service of God, and having received the benediction, it is

ἡ ἀπὸ αὐτῆς, ΘΥΣΙΑΣΤΗΡΙΟΝ ἀγία-
τον, an **HOLY TABLE**, an **ALTAR** inviolable. See hee makes one to be the exegesis of the other. For in times past (when men perhaps were as wise, as we are now) it was thought fit and decent, that things set apart unto God, and sacred, should be distinguished, not onely in use, but in * name also from things common. For what is a *Temple* or *Church*, but an *House*? Yet distinguished in name from other Houses. What is a *Sacrifice*, but a *Feast*?

E

yet

* Yea and in form and fashion too. See *Maimon. apud Ainsworth* upon *Lev. 19. 30.* For both sanctity and sanctification consists in Discrimination.

Sect. 2. yet distinguished in name from other Feasts. So what is an *Altar*, but a *Table*? yet distinguished in name from other Tables.

Well; let all this be granted, may some man say, that there is no greater difference between these two names, than as you affirm; yet ought the language of the Church to be conformed to the style of the New Testament. But where in the New Testament should those Ancients find any Text, whereon to ground the application of this name to the *Holy Table*? I answer, There, I am prone to believe, whence they derived the *Oblation* of the Bread and Wine in the Eucharist, and that Rite of Reconciliation at their entrance thereunto; (where the Deacon was wont to proclaime *Mi mis igitur* *mi* *Q*, *Ne quis contra aliquem*, or in some other words to like effect; and then every one to salute his brother in token of reconciliation and peace) and that was from that Ordinance of our blessed Saviour in his Sermon upon the Mount, viz. *If thou bringest thy GIFT unto the ALTAR, and there rememberest that thy Brother hath ought against thee,*

“thee, leave thy GIFT before the ALTAR,
 “and goe first, be reconciled to thy Brother, and
 “then come and offer thy GIFT. Which Scrip-
 ture they tooke to be an Evangelicall con-
 stitution, wherein our Saviour implied, by
 way of Anticipation, that hee would leave
 some Rite to his Church, in stead, and af-
 ter the maner of the Sacrifices of the Law,
 which should begin with an Oblation, as
 they did; and that to require this proper and
 peculiar qualification in the Offerer, to be
 at peace, and without enmity with his bro-
 ther: in so much as *Irenæus* seemes to place
 that purity of the Evangelicall oblation,
 prophesied of by *Malachy*, even in this re-
 quisite. *Vide l. 4. c. 34.* Hence also they may
 seeme to have learned to call the Bread and
 Wine (in respect of this oblation) ἅγια δῶρα,
 the holy Gifts, from the word our Saviour
 here useth.

C. I. II.

For that they derived from this text that
 Rite of Peace and reconciliation before the
 Offertorie, appeares expressly out of *Constit.*
Apost. l. 2. c. 57. Iren. lib. 4. 34. Edit. Fevar.
Tertull. De Oratione c. 10. Eusebius De vita

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Constantini, Lib. 4. c. 41. Cyril of Ierusalem Catech. Myst. 5. VVhy then may I not beleeve as well, that they might derive from the same text the *Offertory* it selfe, and the application of the name *Altar* to the *Holy Table*, seeing all three in the Text depend one upon another; and that there is not in the N. Testament any other passage of Scripture, whereon so ancient and universall a practice of the Church, as was in all these three particulars, could expressely be grounded. And, besides that the primitive practice of the Catholique Church is a good rule to interpret Scripture by; there may be good reasons found; from the circumstances of the text, and Sermon it selfe, to perswade it to be an Evangelicall Constitution.

1. Because there was no such thing commanded in the Law to such as came to offer sacrifice; nor any such *deuterosis* to be found amongst the traditions of the Elders. Now it is altogether improbable, our Saviour would then annexe a new Rite to the Legall sacrifices, when he was, so soon after, to abolish them by his sacrifice upon the

the Crosse; yea (if the Harmonists of the Gospell are not deceived) within lesse than two years after. For they place this Sermon between his second and third Passeover. *Ergo* he intended it for an Ordinance of the Kingdome of God (as the Scripture speaks) that is, for the Church of his Gospell.

2. Because the Sermon, whereof this was part, is that famous Sermon of our Saviour upon the Mount; which he read as a Lecture to his Disciples, to instruct them in the Mysteries of the Kingdome of God, a little before he sent them out to preach; and so, in all likelihood, contained the summe of that they were to preach; which no doubt was Doctrine Evangelicall. In all other parts of the Sermon we finde it so: wherefore then should we not so esteem it, even in this also?

3. Because it is brought in (and that in the first place) as an exemplification of that righteousness, wherein the Citizens of the Kingdome of Christ were to outgoe the righteousness of the Scribes and Pharisees:

“*I say unto you (saith our Saviour) except your*

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“righteousnesse shall exceed the righteousnesse of
 “the Scribes and Pharisees, ye shall not enter into
 “the Kingdome of Heaven. Then followes
 this text, shewing how farre we are to out-
 strip the Scribes and Pharisees, in our obe-
 dience to the precept, *Thou shalt not kill.*

4. This passage should be Evangelicall,
 forasmuch as it seemes, together with the
 rest that follow it, to be a part of that *πληρωσις*
 or *complementum legis*, whereof our Saviour
 “spake a little before, saying, *Think not that*
 “*I am come to dissolve the Law and the Prophets,*
 (i. to abolish or abrogate the observation of
 them in my Kingdome) *ἀλλὰ πληρῶσαι*, but to
accomplish, supply or perfect them. For this to
 be the meaning of that *πληρῶσαι*, the whole
 discourse following it, seemeth to evince :
 wherein namely our Saviour puts in pra-
 ctice, and makes good *de facto*, in sever-
 all particulars, what he formerly said, hee
 came to doe.

S E C T.

SECTION III.

BUT there is one thing yet behind, by no means to be forgotten in this Argument. That what I have hitherto spoken of the name *Altar*, is to be understood of $\Theta\upsilon\sigma\iota\alpha\varsigma\ \alpha\lambda\tau\acute{\alpha}\rho$, not of $\beta\omicron\mu\omicron\varsigma$. For these two are not the same. $\Theta\upsilon\sigma\iota\alpha\varsigma\ \alpha\lambda\tau\acute{\alpha}\rho$ is the *Altar* of the true God; $\beta\omicron\mu\omicron\varsigma$ the *Altar* of an Idol. Wherefore the ancient Fathers and Christians (which spake the Greek tongue) never used to call the *Altar* of Christ $\beta\omicron\mu\omicron\varsigma$ (though it were the usuall word in that language) but ever $\Theta\upsilon\sigma\iota\alpha\varsigma\ \alpha\lambda\tau\acute{\alpha}\rho$. Which difference they learned out of the Greek Bible; in all which the *Altar* of the true God is * no where termed $\beta\omicron\mu\omicron\varsigma$, but alwaies $\Theta\upsilon\sigma\iota\alpha\varsigma\ \alpha\lambda\tau\acute{\alpha}\rho$. On the contrary, $\beta\omicron\mu\omicron\varsigma$ never used (when it is used) but of an Idolatrous *Altar*; or *Altar* of an Idol. This difference of these two words may

* Except onely *Syracides*, and the 2. Book of *Macc.* whose style gentili-
feth.

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* al 62.

may be evidently scene and confirmed by one passage in the first Book of *Maccabees*, c. 1. v. * 59. where concerning the Ministers of *Antiochus Epiphanes*, who had erected an Altar to *Iupiter Olympius*, upon the great brazen Altar in the Temple of the Lord, and sacrificed thereon, the Greek expresseth it in this manner : Θυσιάζοντες ἥτις ἐπὶ τῷ βωμῷ ὅς ἐστιν ἐπὶ τῷ θυσιαστηρίῳ, they sacrificed upon the βωμός, which was upon the θυσιαστήριον, which our Translation rightly renders, *They sacrificed upon the Idol Altar, which was upon the Altar of God*; the circumstances of the place leading them thereunto. And that this testimony may not goe alone, take with it a like expression or two it S^t *Chrysostom*, who in his 24. *Homil.* in 1. *Ad Corinthios*, brings in our Saviour thus speaking; Εἰ ἀμαρτὴν ὀφείλουμεν, μὴ τῷ εἰδωλῶν βωμῷ τῷ τῷ ἀλόγων φόνῳ, ἀλλὰ τῷ θυσιαστηρίῳ ὃ ἐμὸν τῷ ἐμῷ ποιήσας ἀμαρτίαν. If thou desirest blood, make not the Idols βωμός ruddy with the slaughter of Beasts, but my Θυσιαστήριον, with my blood.

'Tis

“Tis upon that passage, *The cup of blessing*
 “*which we blesse, is it not the communion of the*
 “*bloud of Christ?* with the same style in the
 Hom. a little before quoted [*demonstrat quod*
(Christus sit Deus)] hee magnifies the speedy
 propagation of the Gospel, that in so short
 a time Βαυοὶ & ἑῶνα (*Baui & Simulacra*)
 were abolished, and Οὐραστήρια were erected
 throughout the Romane Empire, yea a-
 mong the *Persians, Scythians, Moors and In-*
dians. To all which adde another observa-
 tion, That ΟΥΡΑΣΤΗΡΙΟΝ is a word
 not used by any Pagan Writer, but is a meer
 Ecclesiasticall and Hellenisticall terme, first
 devised, as * *Philo* in his *Vita-Mosis* would
 give us to understand) by the LXX. to ex-
 presse the Hebrew word *מזבח*, and to distin-
 guish the Altar of the God of Israel from
 the Altars of the Idol gods of the Gentiles.

* De vit. Mosis
 lib. 3. ἡ δὲ ἐν
 ἱερὸς Βαυοῦ
 εἶδος (*Mosis*
nep̄e grecissans)
 καλεῖται οὐρα-
 στήριον.

But you will aske me now, wherein the
 reall difference betweene these two confi-
 sted, which made them so nice to call the
 one by the name of the other? Or was it
 verball onely? I answer, It was reall. For
 the Altar of the true God, Οὐραστήριον, was

F

onely

Sect. 3.

Mark here,
who they are,
that have tur-
ned the Chri-
stians *Θυγατέ-
ρας* into the
Gentiles *Βασιλίδες*.

onely (as the name implies) a *Table* for sacrifice; viz in the law, of those bloody sacrifices which were then offered to God by fire and Incense: in the Gospel, of the reasonable and spirituall sacrifice, sent up unto God *λόγῳ & πνεύματι*, onely by the word of thanksgiving and prayer. But *Βασιλίδες*, or the *Altars* of the Gentiles were *suggesta*, or *Scabellula sculptilium & simulacrorum*; Idol-stools, or foot-stools of their Images, in respect of the accommodation the one had to the other; which was such, as their Idols were placed before, upon, or above their Altars. This may appear in some sort, by those passages of *S^t Chrysostom*, which I now quoted; especially in the latter. And by that of *S^t Austin*, *Hom. 6 de verbis Domini*, where he proves from this posture, that the Gentiles took and worshipped their Idol-statues for Gods, because they placed them upon their
 “ *Altars. Nam illi (inquit) quod Numen habe-*
 “ *ant & colant illā statuā, Ara testatur.* And this also the name *Βασιλίδες* fitly intimates, as properly importing a *basis*, whereon something standeth, *quasi Βῆμα*, of the word *Βασιλεύς*, as *Eu-*
stathius

Statius notes; & accordingly used by *Homēr*,
for the Bases, whereon stood the gilded sta-
tues of boyes holding lights at a banquet;

ἑστῶσι δ' ἄρα κ' ἄνθρωποι ἐν δ' αὖτε βασιλῆς

ἑστῶσι δ' αὖτε βασιλῆς μὲν ἑστῶσι ἄνθρωποι.

“So 2 Chron. 34. 4. we reade, That *Iosiah*
“caused the Altars of Baalim to be broken down,
“and the Images that were on high above them.
“Aaron whē he set up the golden calfe, is said
“in like manner to have built an Altar before
it, Exo. 32. 5. This connexion between the
Gentile Altars, and Idol statues or Images,
may also be gathered out of that fore-cited
passage of *S. Cyprian*, *Epist.* 55. where decla-
ming against some lapsed Christians, who
having in time of persecution sacrificed un-
to Idols, would for all that, be admitted a-
gain into the Church, without due satis-
faction; If this be suffered (saith he) *Quid*
“*sapere est, quān ut ECCLESIA capitolio cedat,*
“*& recedentibus sacerdotibus, ac Domini nostri*
“*ALTARE removentibus in Cleri nostri sacrum*
“*venerandumque confessum (i. in sacrarium*
“*nostrum, seu * τὸ ἁγίου Βήμα) SIMULACRA*
“*atque IDOLA cum ARIS suis transeant.* In this

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* Or, as this
part of the
Church is ter-
med in a story
of the same
time in *Euseb.*
τὸ ἁγίον the
name whereby
the LXX. call
the Sanctuary
in the Old Test.
Hist. Eccles. 1. 7.
cap. 11. de Ma-
rina Martyr,
“Adductum ad
“Ecclesiam sta-
“uit intus pro
“pe τὸ ἁγί-
“ον

Sect. 3.

not long passage are many things worthy observing. 1. *Ecclesia* used for the place of Holy assembly, and opposed to *Capitolium*, which stands here for any Gentile Temple. 2. The place of the *Clergie* next the *Altar*, and distinguished from that of the *Laiety*. 3. The coupling of *Simulacra* and *Idola cum Aris suis*, as *individui comites*, and the opposition thereof to *Altare Domini nostri*, i. *Christi*. 4. That the Latine Fathers sometimes imitated the Greek, in distinguishing as well as they could, the names of the *Altars* of Christ, & the *Altars* of Idols, calling *Θυσιαστήριον* ALTARE, and *Βωμὸς* ARA. Which the Author of the vulgar Latine so farre observes, that, throughout the canonickall Scripture, he never calls the *Altar* of the true God ARA, but the *Altars* of Idols onely, as the LXX. useth the name *Βωμὸς*.

I have prosecuted this observation of the difference between *Θυσιαστήριον* and *Βωμὸς* the more largely, because it wil help us through those doubtfull and stumbling passages, which are found in *Origen*, *Minutius Felix*, *Arnobius* and *Lactantius*, in their disputes
against

against the Gentiles. VVho although they lived, the two first in the 3. Century (after *Tertullian*) the two later about the beginning of the fourth *seculum*, in the dayes of *Dioclesian* and *Constantine*, 50 yeares after *S. Cyprian*: during all which time, it is apparent, confessed, and may be invincibly proved against such as shall deny it, that Christians had *Oratories* and *Houses of worship* to performe the Rites of their Religion in; as also (by those testimonies alledged) that they usually called the HOLY TABLE there placed, by the name of ALTARE & ΘΥΣΙΑΣΤΗΡΙΟΝ: yet these Authors afore-named, when the Gentiles object Atheisme to the Christians, as who had no *Temple*, no *Ara*, no *Simulacra*, are wont in their Apologies to answer by way of Concession; not onely, that they had none; but more, that they ought not to have. VVhat should this meane? why this: They answer, the Gentiles according to the notion, wherein they objected this unto them: to wit, that they had no *Bani*, no *Idol-stooles*, or *Simulacrorum scabellæ*; nor that they had no *Θυσια-*

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Therefore the word which Origen
there useth is Βαμῆαι. And in all those passages
you shall ever finde *Ara* and *Simulacra* to
goe together. Origen. Ὁ Κέλσος φησὶν ἡμῶς
Βαμῆαι καὶ ἀγάλματα ἔντες ἱερῶν φεύγειν Celsus
ait, nos *Ararum* & *statuarum*, *Templorumque*
fundationes fugere. Minutius Felix. Cur nul-
las *Aras* habent? *Templa* nulla? nulla nota si-
mulacra? Arnob. In hac consueſtis parte cri-
men nobis maximum impietatis affigere—
Quod non Deorum alicujus simulacrum consti-
tuimus aut formam, non *Altaria* fabricemus,
* NON ARAS. Lactantius. Quid sibi Tem-
pla, quid *Ara* volunt, quid denique ipsa simu-
lacra, &c.

* Perhaps hee
addes this by
way of corre-
ction of his
word *Altaria*.

* According to
which style S^r
Hierome Ep ad
Riparium saith
de Jul. Apostat.
Quod sanctorum
Basilicas destru-
eris, aut in Te-
pla converteris.
Ep. 10.

And as for Temples, their meaning was,
they had no such *claustra Numinum*, as the
Gentiles supposed *Temples* to be, and to
which they * appropriated that name, viz.
Places, whereunto the gods, by the power
of spels and magicall consecrations, were
confined and limited; and, for the presenc-
ing of whom, a statue was necessary; places
wherein they dwelt, shut up as birds in a
cage, or as the Devill confined within a
circle,

circle, that so they might be ready at hand, when men had occasion to seek unto them: That Christians indeed had no such dwellings for their God as these; for that their *God dwelt not in Temples made with hands*: but not, that they had not ^a τῶν ἱερῶν οἰκῶν, no ^b οἰκῶν ἀγαπητῶν, Κυριακῶν, ἢ Ἑκκλησιῶν. For such the stories and monuments of of those times expressly inform us, they had; and the Gentiles themselves that objected this defect, knew it too well, as may appear by their Emperours Rescripts for demolishing them, and sometimes for restoring them, when the persecution ceased. All which he that will, may find in *Eusebius* his Ecclesiasticall History, before either *Arnobius* or *Lactantius* wrote: VVhither I referre them that would be more fully satisfied; yea to *Arnobius* himselfe in the end of his 4. Book *adversus Gentes*, where he speaks of the burning of the Christians sacred Books, and demolition of their Places of assembly. And thus I conclude my Discourse.

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^a Galienus in ed.
ap. Eusl. 7. c. 17.
^b Apud eund.
Hist. 17. c. 1, 2.
c. Ibid. cap. 3.

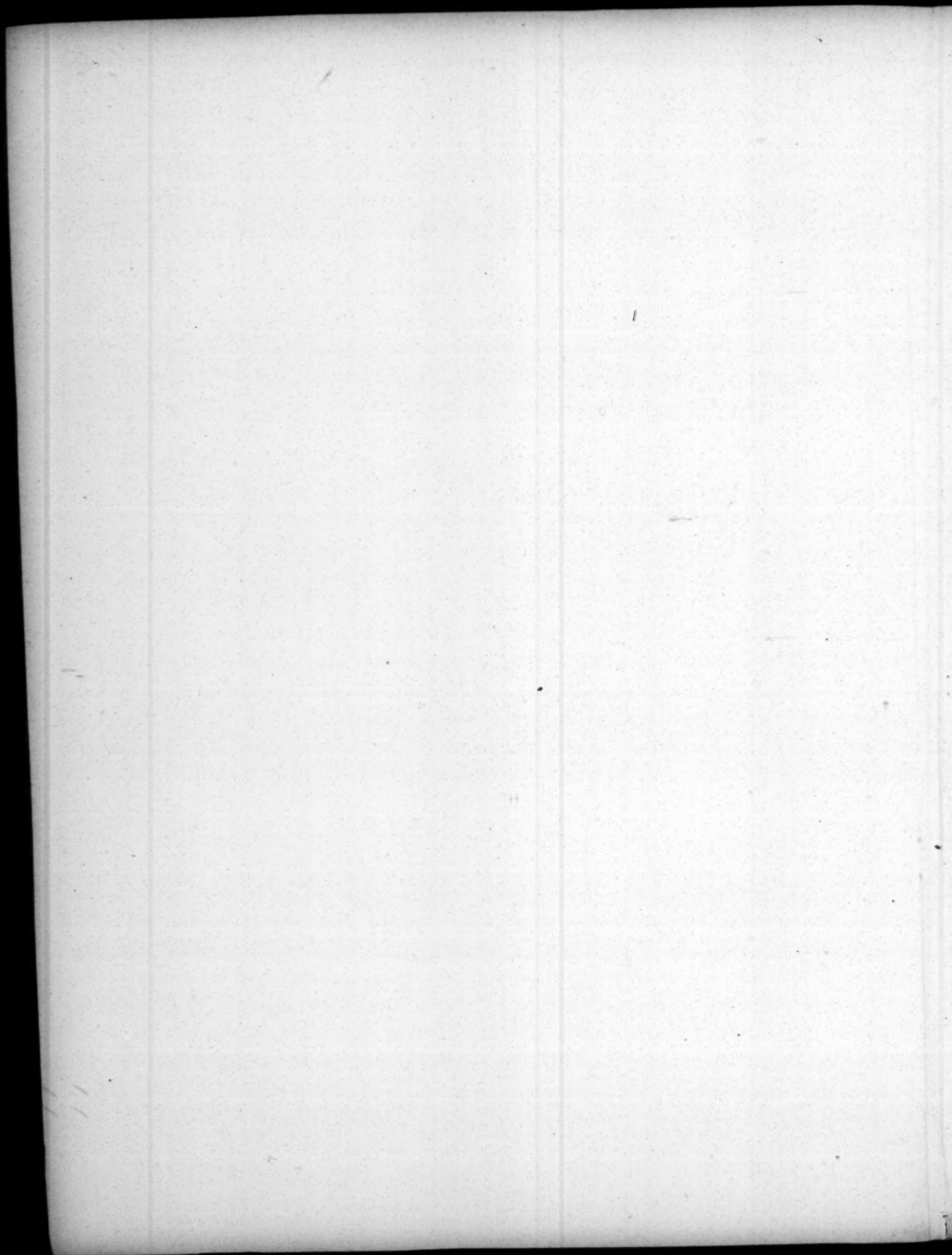
F I N I S.

258.3

God's word
of the
of the
of the
of the

circle that so they might be ready at hand
when men had occasion to look unto them:
that Christians indeed had no light dwell-
ings for their God as these; for that then
God dwelt not in Temples made with hands:
but notwithstanding they had not a more spiritual
habitation, as the Jews, Romans, or Egyptians
For such the stories and monuments of
of those times expressly inform us, they had;
and the Gentiles themselves that objected
this defect, knew it too well as may appear
by their Emperours Reliques for demolish-
ing them, and sometimes for restoring
them, when the persecution ceased. All
which be that will, may find in Eusebius his
Ecclesiastical History; before either Amobi-
us or Lactantius wrote: VVhether I relate
them that would be more fully satisfied;
yet so Amobius himselfe in the end of his 4.
Book answers Gent, where he speaks of
the burning of the Christians sacred Books,
and demolition of their Places of assembly.
And thus I conclude my Discourse.

F I N I S.



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